8:Pain T-5 (ca.1904) 1905
SP24 Ulu SP24
T-u IPu

two men work simultaneously

tightening the braids with little wooden hooks, taking care that the two parallel cylinders have exactly the same size and weight, so that the balsa will not capsize. Herein lies the art of balsa-building. While the construction is in progress, a third man waters the cylinders, so that the reed remains slightly damp. For hours on end they tighten the cords, and with a little stone hammer they tap the braids together so that they end by forming a substance hard as wood. The balsa is then turned over, the two pointed ends are placed in holes in the ground, and earth is tightly packed around them, so that they may keep their form. Here they remain for several days, afterwards they are taken out, and a hole is made in which the mast is placed, and the reed sail is attached to it by three cords. In the very small balsa the fisherman holds a stick to which a little sail is attached. The large balsas measure between twenty-one and twenty-five feet. They draw about forty cms. of water and can carry from eight to ten passengers. The small balsa is about seven feet long and carries two passengers. When not using a sail, they employ a long double paddle, or a punt-pole when circulating among the rushes. The life of the balsa is short: they are built in three or four days, but they are rarely deemed safe for use on the lake, where storms are frequent for more than six months in the year. Generally they end their days as punts which keep to the edge of the lake among the rushes.

The cameras were set up, and I took photographs and then wandered up the river, where suddenly I perceived the enemas lady, who was if possible even more insulting than on the previous day. Seeing the camera, which she doubtless took for the eye of Satan, she flung a stone which missed me by yards, and, uttering more curses, fled, making the sign of the cross and at the same time keeping her fingers crossed, so as to be well on the safe side with all the forces of the supernatural. We had by now filmed and photographed the population from almost every

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

slant. The skin is definitely darker than that of the Aymára. Walle (page 155) thought that the foreheads of the Uru were narrower than those of their neighbors, but much of this I believe may be due to the sometimes striking width at the outer corners of the jaw (see for example, Posnansky's Figure 92). The lips are moderately full; the Uru share in the ancient Amerindian habit of pointing with the lips. The teeth of the fish-eating Uru are whiter and appear less carious than those of the *ch'uñu*-consuming Aymára (*ch'uñu* is a preparation of potatoes, with the nitrogenous and liquid matter fermented and frozen and dried out of it). Perhaps because they are fishermen, the Uru are much cleaner than the Aymára and have no such repugnant body odor as they.

The women wash their hair in stale urine, which apparently contains a grease-cutting principle and use an Aymára-type brush-comb in caring for it. The hair, which is of course straight and jet-black, is parted in the middle and worn in two braids back of the shoulder, the ends tied to each other with vicuña- or llama-wool cords so that they do not fall forward when the woman is working or bending over. The men cut the hair very short in quasi-European fashion or cut it in an all-around bang like many of the natives of the Bolivian tropics.

The Uru are shorter even than the short-statured Aymára, so that a European of only moderate height appears to tower over them: the average cannot be much more than five feet for adult males. They do not have the grotesquely disproportionate long torso and short legs of the Aymára; indeed, in spite of their short stature, their legs appear to be well-proportioned and even relatively longer than those of *altiplano* inhabitants in general. The most striking difference from the neighboring Aymára is in the nose: the Uru nose is relatively small, and depressed at the root, while the Aymára nose is unqualifiedly enormous in all dimensions and continues the line of the forehead in many cases.

The bodies of the Uru are sturdy and graceful, but not so heavily and conspicuously muscled as the Aymára; this is undoubtedly due in part to their different modes of life, on the water and on the land, respectively. The younger women are well-formed and attractive by any standards. Even in so small a group I noticed one little girl spin her distaff left-handedly. The Uru appear to be healthier than the Aymára, possibly because of a more varied diet, but they have a skin disease which they call *tututia*. No adequate osteometry or craniometry has ever been done for this group.

Clothing. Anciently, it is said,[17] the Uru "vivian desnudos del todo," but this unsupported statement is flatly incredible to anyone who knows the

[17] In Neveu-Lemaire, *Los Lagos*, p. LXI.